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this Republic and the Chilean Republic had become involved in a dispute which at times had assumed so threatening an aspect that war appeared to be imminent; that our newspaper editors had been reminding their readers, in language not very like the phraseology of the Bible, that we do not mean to be trifled with, are now well able to resent any indignity, and would soon show the Chileans what we could do in the line if they didn't apologize and settle in a hurry; and finally that the churches seemed so indifferent in the matter, as scarcely to give utterance to a single warning, entreaty or protest against the sinfulness of indulging in strife. Let us learn a lesson of faith and primitive practice from the far-off islanders.

JOSIAH W. LEEDS,  
*in Christian Statesman.*

We are indebted to The Peace Society, 47 New Broad Street, London, E.C., for the following interesting article:

#### PRINCE BISMARCK AND PEACE DIPLOMACY.

During the recent visit of Prince Bismarck to Vienna, he said, in reference to the aims which should chiefly influence the policy of modern Diplomacy and Statesmanship—"What is a statesman's duty? He must see the danger of war approaching and get out of its way. He must know whether a ditch is too broad to be jumped. Yes; I regard it as the highest political aim, that Peace should be maintained. Where shall we get to, if we wage a successful war, and then have two neighbors incessantly dreaming of revenge?"

These are remarkable words from the once powerful German Chancellor, whose term of office was characterized by some of the most awful of modern wars; and these utterances suggest the query whether some remorseful feeling may not have come over his mind in reference to the conflicts which he had so large a share in launching his country into.

For certainly these words spoken by him at Vienna are very wise ones, and they will long serve as an authoritative quotation in support of the extension and expediency of International Arbitration and conciliation. They furnish a decisive rejoinder to those rash yet numerous persons who are apt to retort upon the advocates of peace that their views are not practical, or are not in accordance with the requirements of actual diplomacy. For here is a man, who for years stood at the very head of the world's statesmanship, and the result of his unique experience, in that capacity, is that he now urges it as a paramount duty for every statesman to avert the dangers of war and to make Peace his "highest political aim."

What Peace Society, or what Peace advocate, has ever spoken more emphatically, as such, than the great ex-Chancellor has thus done? These words contribute a weighty dictum for acceptance throughout the world. The Viennese Editor of the *Neue Freie Presse*, after listening to Bismarck's words, remarked that he left the Prince "with the impression of having looked history in the face." Yes, truly, and history, in the person of Bismarck, has now given this memorable verdict on the side of the peace-makers.

For, translated into practical meaning and definite action, the ex-Chancellor's words justify, and indeed involve, the increased direction of statesmanship to the

great object of preparing such embodiments of international law, and such facilities for the extension of international arbitration, as may be really needful for the special object of "getting out of the way of war," and obviating such conquests as compel neighboring States to be "incessantly dreaming of revenge." One is almost tempted to wonder whether Prince Bismarck was alluding to some as yet secret or unexpressed idea of his own, for removing those feelings of revenge on the part of a neighbor nation of Germany, which undoubtedly continue to be cherished, as a painful result of past hostilities. He would lay Europe under deep obligation if he could associate with the weight and influence of his own name any feasible scheme for the solution of this grave and continuing peril to international peace.

His curious expression, that a statesman "must know whether a ditch is too broad to be jumped," while referring, of course, to particular cases of diplomacy, may also have an application to the insatiable demands of modern armaments. Thus Italy, for example, although she has been squandering millions of money, and more lavishly in proportion to her revenue than almost any other nation, now finds that "the ditch is too broad to be jumped." For the gulf of costly rivalry keeps widening and the abyss of extravagance, opening before the demands of ever inventive scientific warfare, becomes deeper and deeper, so that she still has the great problem of how to meet these demands in front of her as a permanently unattainable object. "The ditch is too wide to be jumped." And other nations are also finding it too wide and too deep.

#### ADDRESS TO THE PEACE-MAKERS AT BERNE.

BY HODGSON PRATT.

FRIENDS—You are again about to meet in Conference and Congress on behalf of man's highest interest. This is no rhetorical phrase. The true ideal of man is that fraternity should be the guiding principle of all that he is and does in all the relations of life. Only in the principle and in the work of fraternity is there absolute security for man's progress and well-being.

The passion of hate and its outcome—conflict and murder, is a negation of brotherhood. It is the manifestation of the power of evil in the world: it is the enthronement of brute force in the seat of justice.

Well, you, the peace-makers, members of Parliament and delegates of Societies, have come together to affirm that justice shall rule in the world, to inquire what are the most direct and practical means of giving to man his birthright. You have met to consider how the rule of law may be built up, and the rule of violence abolished for ever.

You know well, however, that it is easier to enunciate such doctrines than to bring about their application. You are hampered in your great work by the prejudices and passions of centuries; by an inheritance of many false ideas. The majority of men do not believe that others are as well inclined as they to seek for good, and to abandon evil. Frenchmen cannot believe that Englishmen are as capable of loving justice and mercy as they are, and Englishmen think the same of Frenchmen. One of the first things, therefore, that peace-makers have to do is to abolish the falsehood that "foreigners" are less

capable than ourselves of goodness and wisdom. It is not true, in the present day, that kings and emperors are the sole authors of war. The spirit of war may be found amongst the citizens of a Republic, as well as among those of a Monarchy.

What each of us has to do is to educate his fellow-countrymen to perceive that the only way to get rid of that evil thing called War is to drive out the spirit of distrust and hatred towards other nations. That great substitute for war—international arbitration—will not be accepted either by governments or peoples whenever international animosity is allowed to grow into a passion. We have, therefore, to consider what it is that causes and fosters that destructive temper, and how we may prevent the daily propagation of falsehoods in the sphere of international politics. You will have also to condemn that spurious patriotism which is but national egotism, and which leads men to believe their own government to be always in the right, and a foreign government always in the wrong.

We must not lose sight of the fact that much of this hostility comes of the blind ignorance which one people cherishes as to the character, aims and proceedings of every other people. Practical measures, then, must be taken to promote greater intercommunication between the most enlightened citizens of different countries; greater international unity between the peoples; and sounder education of the growing generation as to international duties.

These things are essential; and so long as they are neglected concord will never take the place of discord in the world.

When men have everywhere become inspired by the truth that nations are necessary to each other, and that their variety of gifts—mental or material—was intended as a basis of common interests and of mutual ties,—war will be regarded not only as murder, but as suicide.

That this ideal may dwell with us, peace societies must be multiplied everywhere, and every one of them must be an active centre of pacification. In order that it may be so, there must be united action between them all—organized and uninterrupted intercourse.

Moreover, the “two halves of one whole,” the branch of the movement which consists of representatives of Parliament, and the branch consisting of peace societies, while still forming separate groups, for the better division of labor, must thoroughly coöperate and take note of each other's proceedings. All workers for the salvation of mankind must join hands, for the task is as difficult as it is great. It is but treachery to a noble cause when its followers are divided among themselves.

Amidst many discouragements and obstacles we have the strength which comes of knowing that we are working for man's happiness. We have the right, therefore, to ask the best and wisest to help us with their judgment and experience. We have the right to call upon every citizen to aid us to the fullest extent of his power. An aim which is for the welfare of all cannot fail of ultimate accomplishment. An effort to obtain for all what is a universal need—concord, union and coöperation, carries with it the seed of success. That is no Utopia which is based on giving what all men demand. The device of the glorious Swiss Confederation must be the device of the saviours of mankind: “All for each, and each for all!”—*Concord, August 16.*

## LIFE OR DEATH.

### DRAWING LOTS FOR THE REBELS' ACT OF RETALIATION.

The famous old Libby Prison in Richmond, Va., so celebrated during the war as the place of confinement of nearly sixty thousand Union soldiers, has of late been recalled to mind by the removal of the building. Much of what occurred within its walls has passed into the pages of history, as matter of more than passing interest, but of all its scenes there were none so pathetic as the following told by Lieut. R. H. Jayne in *Our Holiday*:

The most impressive incident in connection with the history of Libby Prison took place on the 6th of July, 1863, when by order of General Winder the seventy-four captains drew lots for *two of their number to be shot* in retaliation for the shooting of Captains W. F. Corbin and T. J. McGraw by General Burnside, at Sandusky, Ohio, on the 15th of the preceding May. The offence of these men was that of recruiting in Kentucky for the Confederate army.

The Union captains were assembled in a room in the prison at noon by Captain Turner, and after being formed in a hollow square around a table, were informed of the order of General Winder. Seventy-four slips of paper, each containing the name of a Union captain written on it, were carefully folded up and deposited in a box on the table.

“Now,” said Captain Turner, “you may select one of your own number to draw lots; the first two names taken from the box will indicate the two that are to be shot.”

“I suggest that the duty be performed by one of our chaplains,” remarked Captain Sawyer of the First New Jersey Cavalry.

The proposition was acceptable to all, and three Union chaplains were called down from the upper story. The matter was explained to them, and Rev. Mr. Brown consented to perform the sad task. Amid breathless silence, and with every eye fixed upon the gentleman, he stepped forward and drew forth one of the slips. With a trembling hand he unfolded it, and restraining his emotions by a great effort, pronounced the name—“HENRY WASHINGTON SAWYER, First New Jersey Cavalry.”

It was certainly singular that the first name drawn by the chaplains should have been that of the officer who asked that the task might be confided to him.

The coolest man in that company was Captain Sawyer himself. Every eye, including those of the Confederate officers, was turned pityingly toward him.

“Well,” remarked the brave man, “some one had to be drawn, and I can stand it as well as any of you.”

Chaplain Brown once more reached his hand in the box and drew out a second slip of paper and everything became like the tomb again: “CAPTAIN JOHN FLINN, 51st Indiana.”

This officer showed considerable emotion, and naturally was greatly depressed. The two condemned were taken to General Winder's office (the others being dismissed) and told they might write to their friends. Captain Sawyer wrote a letter to his family and read it aloud to a detective standing near. His voice did not falter until near the close, where he bade farewell to his wife, to his mother and to his children. Brave as he was, he was unequal to this trial. “I beg you to pardon me,” he said